

that they would have so much regard to their own interest as to surrender a place, of which he could, at any time, make himself master. But this not answering his wishes, he dispatched Joseph to them, thinking that when they were addressed by their own countryman, and in a language familiar to them, it might probably be attended with success. In conformity to the directions given by Titus, Joseph first walked through several parts of the city, after which, stopping on an elevated spot, within the hearing of the enemy, he addressed them in words to this effect: "Countrymen and friends, it is my earnest request, that if you have any esteem for your lives and liberties, any veneration for your city, your temple and your country, you will, on the present occasion, give a proper testimony of your sensibility, and learn, even from strangers and enemies, to have a proper regard to your own interest. You may have observed, that the Romans entertain so great a veneration for sacred things, that they make a scruple of seizing any thing that is holy; and this they do, though they never presumed to have any share, concern or interest in your communion: whereas you, on the contrary, instead of protecting the religion in which you were educated, seem conspiring to compleat its destruction. Are you not by this time convinced that, your fortresses being beaten down, and a great part of your walls left in a defenceless condition, your weakness is sufficiently exposed, and that it is an absolute impossibility to support yourselves much longer against so formidable a power as that with which you have to contend. It is true, that engaging in the cause of liberty is a glorious task, provided it be undertaken before that liberty is likely to be lost or forfeited; but when the latter is the case, it is idle to think of attempting to throw it off, and all further endeavours will rather tend to produce a disgraceful death, than give the opportunity of preserving a life of honourable freedom. A state of bondage to a master whom a man of honour would blush to acknowledge his superior, is indeed a scandalous state; but submission to a people whose authority is acknowledged by the whole world, is by no means disgraceful. Conscious of this truth, your ancestors, who were more wise and powerful than you are, were induced to pay allegiance to the Romans, which they certainly would not have done had they not been fully convinced that it was the will of Providence they should submit. But wherefore would you any longer continue a contest that is, in effect, already decided? For if your walls were yet perfect, and the siege actually raised, so long as the Romans resolved not to quit the place, you must soon be starved into submission. Famine has already made great havoc among you, and the calamity will daily encrease, as there is no guarding against the consequence of the severities of hunger. It will therefore well become you to recollect yourselves, and take advice while it may be serviceable to you. The Romans are of a liberal disposition, and will be ready to for-

" give all that is past, if you do not continue to exasperate them till forgiveness would look like weakness. But if you resist till they storm the city, instead of mercy, you will fatally experience their resentment from the point of the sword."

These friendly admonitions made not the least impression on the perverse Jews, who instead of paying attention to them, treated Joseph with the utmost contempt, and, had he not been properly guarded, would have put him to death. In consequence of this Titus resolved to proceed with the utmost severity against them. Accordingly, when any fled from the city (which great numbers were constrained to do on account of the want of provisions) they were no sooner taken than Titus ordered them to be scourged and crucified. This, however, he did not do from motives of cruelty, but with a view of striking terror in the multitude, in hopes that they would the sooner give up all opposition, and surrender themselves to the superior force of his arms.

Finding every method ineffectual to bring the Jews to submission, Titus, on the 12th of May, began four mounts for his battering-rams, two near the castle of Antonia, where he was in hopes of taking the temple, and two near the monument of John the high-priest, where he supposed he might, without much difficulty, break into the upper city. But in two bold sallies the besieged ruined and destroyed the mounts, and, having burnt several battering-rams, and other engines, pressed forward, and broke into the very camp of the Romans. At length they were repulsed by Titus, who (in a council of war) resolved to surround the whole city with a wall, or intrenchment, to hinder the flight of the besieged, and to prevent all relief from coming into the city, thereby strictly verifying the words of Our Blessed Redeemer. *The days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee around, and keep thee in on every side,* Luke xix. 43.

This work was executed with such astonishing celerity, that the whole was finished within the space of a few days. But it made no impression on the besieged, notwithstanding the famine began to rage with the most horrid violence, and such a mortality ensued, that, within the space of three months no less than 115,080 carcases of the poorer sort were carried to be buried at the public charge, 600,000 were thrown out of the gates: and when the number of dead bodies increased to such a degree that they had no place to bury them, they gathered them together in the largest houses adjoining, and there shut them up.

All this time the famine increased to such a degree, that wives took the meat out of their husband's mouths, children from their parents, and mothers from their children: old men were driven from their meat as persons of no use, and young men tortured to confess where their provisions lay; sinks and holes were continually raked to find offal for food, and the very soldiers (who were the last that would want) began to eat girdles, shoes, hay and other articles; and, what was worst of all, and the most shocking to human nature,

nature, a woman of quality even boiled her own child with an intent to eat it. This act appeared so detestable in the eyes of Titus, that (after having repeatedly offered peace and pardon to the Jews if they would submit, and as often received a denial) he publickly declared "that " he would bury the abominable crime in the " ruins of their country, and not suffer the sun " to shine upon that city, whose mothers eat " their own children, and whose fathers, no less " culpable, did, by their obstinacy, reduce them " to such an extremity."

With this resolution he ordered all the groves to be cut down within a considerable distance of the city, and causing more mounts to be raised, on the first of July he began to batter the wall of Antonia, and, on the fifth, entered the castle by force, and pursued the flying Jews even to the temple. Both Titus and Josephus again exhorted them to surrender, but all to no purpose: they absolutely refused every accommodation, and even boasted, that, rather than submit, they would glory in enduring the worst of miseries. Titus, hearing this, in order to make an easy ascent to the temple, ordered the fortress of Antonia to be razed to the ground, and having seized the north and west porticos, or cloysters of the outward range of the temple, he set them on fire, as the Jews did other porticos, to hinder the Romans from making their approaches.

On the eighth day of August Titus, perceiving that the walls of the inner temple were too strong for the battering-rams, and that the foundation of the gates could not be undermined, was obliged to set fire to them, yet still with an intent, if possible, to save the temple itself; but it so fell out that, on the tenth, a certain soldier, contrary to the command of the general, cast a flaming firebrand through the golden window into the chambers and buildings on the north side, which immediately set them on fire. The utmost endeavours were used to prevent the fatal effects of this proceeding, but to no purpose. The flames spread throughout the whole fabric, and soon consumed the most beautiful structure that ever was erected; while the Roman soldiers, pursuing their victory with the most imaginable fury and revenge, cut to pieces every person they found about the temple, and then set fire to the rest of the buildings.

During this state of general confusion, those who were the chiefs in the sedition, found means to retire to the upper and strongest part of the city, called Sion, situated upon a steep rock, where they endeavoured to defend themselves to the last. But Titus, having raised his batteries, and made a breach in the wall, they lost all their courage, abandoned the towers, which were their only strength, and in vain sought to escape

by hiding themselves in vaults and privies, from whence both John* and Simon (two principal ringleaders of their different factions) were dragged out, and the former condemned to perpetual imprisonment, whilst the latter was preserved to grace the victor's triumph.

The Romans, having now gained the walls, and, with shouts of joy, placed their colours upon the towers, broke loose all over the city, and ranged up and down the streets, killing all that fell in their way without distinction, till the passages were filled up with the carcases, and the channels of the city ran down with blood, as if it had been to quench the fire, which was become, as it were one general conflagration.

To this fatal end was the famous city of Jerusalem, after a siege of above five months, reduced, in the second year of Vespasian's reign, and thirty-eight years after Our Lord's crucifixion. In this siege it was computed that 1,100,000 perished, and 97,000 were taken captives, besides 237,490 (according to Josephus) who fell in the wars which preceded it.

The greater part of the buildings in the city being consumed by fire, and the soldiers having neither rapine or object left for their rage and indignation to work upon, Titus ordered them to lay the remaining parts of the city and temple level with the ground: which order was so punctually executed that (except three towers, which, for their strength and beauty were left as monuments to posterity of the once magnificence of the city) the whole was laid so flat, that, when the Romans left the place, it looked as if it had never been inhabited.

While these things were transacting at Jerusalem, Vespasian, who entered upon the government in the 59th year of his age, was received at Rome with all imaginable joy and triumph by the people. They considered him as the only person whose virtues and excellencies could recover the languishing state of the empire: nor were they mistaken, for he began immediately to act in conformity to what they had expected, by administering justice, and reforming the laws and customs of Rome, honourably rewarding those who had served him, and pardoning his adversaries with the most singular clemency.

In the mean time the news of the conquest of Jerusalem reached Rome, which occasioned the greatest rejoicings in that city, the people universally proclaiming the praises of Titus, who had shewn himself so expert a soldier and commander; and in consequence of this a triumph was decreed both for him and his father; the latter having conducted the beginning of the war with no less eclat than the former had finished it.

When Titus returned to Rome he was received with

* This John was the son of one Levi, and one of the principal men belonging to the city of Grichala. When Titus laid siege to that place, John, under pretence of surrendering it, made his escape, and went, with a party of men, to Jerusalem, where, joining with the Zealots, and being naturally a crafty man, eloquent in speech, and ambitious beyond measure, he soon began to assume a sovereign power over the rest, and became the commander of one faction, as Simon, the son of Gioras, did of another. Simon, having gathered together great numbers of robbers

and murtherers, went into the mountainous parts of the country, reduced all Idumea, and some places in Judea; after which he encamped near Jerusalem, and was at length let in by the citizens to defend them against John, who, at the head of the Zealots, did many cruel and tyrannical actions. So that Simon and his army were in the city, while John and his adherents were in the temple, fighting and destroying one another, even while the enemy was at the walls.

with the universal applause of the people; and, within a few days after, both the father and son entered upon their triumph, which was more solemn and magnificent than had ever before been seen in Rome. Among other rich and glorious spoils were great quantities of gold taken out of the temple, and the body of the Jewish law, which were exhibited to the view of the people. This was the first time that Rome ever saw the father and son triumph together: and as Vespasian built a new temple to Peace, wherein he deposited most of the Jewish spoils, so Titus had a triumphal arch of great beauty and magnificence erected to his honour, whereon were inscribed all his noble exploits against the Jews, and which (as a lasting monument of the impiety and perverseness of that nation) remains almost entire to this day.

With respect to Joseph, (or Josephus) after the destruction of Jerusalem, Titus took him with him to Rome, where Vespasian shewed him great respect, and (as himself tells us in his life) lodged him in his own house, made him a free citizen of Rome, assigned him a pension, gave him lands in Judea, and, above all, ordered him a public statue. These favours Titus, when he came to the empire, increased, and, in honour of him, had his *History of the Wars of the Jews* *, which was then finished, deposited in the public library.

Such was the end of the once famous city of Jerusalem, and such the end of the Jewish polity; from which time those obstinate and perverse people were no longer a nation, but have ever since been dispersed and despised throughout the whole face of the earth.

C H A P. VI.

Containing some general Observations on the strict Fulfilment of Our Blessed Saviour's Prophecies relative to the Destruction of Jerusalem, and the final End of the Jewish Polity.

AS Our Blessed Saviour had long been the great object of prophecy, so likewise was he a most illustrious prophet himself: as he excelled in all other spiritual gifts and graces, so was he eminent also, and gave ample proof of his Divine commission by his prophecies as well as his miracles. He foretold not only his own passion, death and resurrection, but also the manner and circumstances that attended them. He foretold that his apostles should be endowed with power from on high to speak with new tongues, and to work miracles; that they should go forth into all nations, and publish the glad tidings of the Gospel unto the different parts of the earth. He foretold the persecutions and sufferings which his disciples should undergo, as also the rejection of the Jews, and the calling of the Gentiles: that the number of his disciples, from small beginnings, should increase wonderfully, as a little seed groweth into a tree, and a little leaven leaveneth the whole lump: and that his church should be so founded upon a rock, that it should stand for ever, and all the powers of hell should not prevail against it. At the time these prophecies were delivered, most of them appeared contrary to all human apprehension, and were certainly impossible to be foreseen by human prudence, or effected by human power; and he must be thoroughly acquainted with the hearts of men, and with the direction and disposition

of future events, who could foretell them with such certainty and exactness.

But none of our Saviour's prophecies are more remarkable than those relating to the destruction of Jerusalem, which were delivered above forty years before they were to take effect, and as no prophecies whatever were more punctually fulfilled, so they claim our most serious attention, being a thorough confirmation of what has been before asserted, as well as an undeniable testimony of the truth of Divine revelation.

In particularizing the most material passages wherein Our Blessed Lord predicted the destruction of Jerusalem, and the final overthrow of the Jewish polity, we shall begin with the following: *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the Mountains.* Luke xxi. 20, 21. This, saith Our Blessed Saviour, is the abomination of desolation, spoken of by Daniel the prophet, in the ninth and eleventh chapters. The Roman army is called the abomination, on account of its ensigns and images being highly offensive to the Jews. St. Chrysostom informs us that every idol, and every image of a man, was called an abomination among the Jews. For this reason (as Josephus informs us) the principal Jews earnestly entreated Vitellius, governor of Syria, when he was conducting his army through Judea against Aretas king

of

* This History is a continued account of the Jewish affairs, from the taking of Jerusalem by Antiochus Epiphanes, down to the utter ruin of it by Titus; but the most considerable and valuable part of it is that of the six last years, where he describes the last Jewish wars, the destruction of Jerusalem, and the miseries of his countrymen, in the most lively and affecting manner. Besides this, Josephus wrote

another history, intitled, *The Antiquities of the Jews*, which was finished in the 13th year of Domitian, and a great part of which is taken from the books of the Old Testament. He likewise wrote an account of his own life, two treatises against Apion, and one concerning the martyrdom of the Maccabees, which Erasmus justly stiles a master-piece of its kind.

of the Arabians, to lead it another way; and he greatly obliged them by complying with their request. We farther learn from Josephus, that after Jerusalem was taken, the Romans placed their ensigns on the ruins of the temple, opposite the eastern gate, and there sacrificed to them. The Roman army is, therefore properly called *the abomination and the abomination of desolation*, as it was to desolate and lay waste Jerusalem; and this army is called by St. Matthew *standing in the holy-place*, the city, and such a compass of ground about it being accounted holy.

When, therefore, (according to the prophecy) the Roman army shall advance to besiege Jerusalem, then let those who are in Judea consult their own safety, and fly into the mountains. This counsel was wisely remembered, and afterwards put in practice by the Christians. When Cestius Gallus went with his army against Jerusalem, great numbers of people imagining it would soon be taken, fled from the city; and when Vespasian was drawing his forces towards Jerusalem, a prodigious multitude fled from Jericho into the mountainous country for security. It is probable there were some Christians among these; but we learn most certainly from ecclesiastical historians, that all who believed in Christ then left Jerusalem, and removed to Pella, and other places beyond the river Jordan; so that they all marvellously escaped the general destruction of their country. Of such a signal service was this caution of Our Blessed Saviour to true believers.

After this Our Lord prosecutes the subject in these words: *Let him which is on the house top not come down to take any thing out of his house*, Mark xiii. 17. The houses of the Jews, as well as those of the antient Greeks and Romans, were flat on the top for them to walk upon, and had usually stairs on the outside, by which they might ascend and descend without coming into the house. In the eastern walled cities these flat-roofed houses usually formed continued terraces from one end of the city to the other, which terraces terminated at the gates. He therefore who is walking and regaling himself, let him not come down to take any thing out of his house; but let him pursue his course along the tops of the houses, and escape out of the city gate as fast as he possibly can. *Neither let him that is in the field return back to take his clothes*, ver. 18. Our Saviour makes use of these expressions to intimate that their flight must be very sudden; and the Christians escaping just as they did was the more providential, because afterwards all means of getting out of the city was prevented.

And woe unto them that are with child, and unto them that give suck in these days, Mark xiii. 19. For neither will such persons be in a condition to fly, neither will they well be able to endure the distress and hardships of a siege. This woe was sufficiently fulfilled in the cruel slaughters which were made both of the women and children, and particularly in that grievous famine which so miserably afflicted Jerusalem during the siege. The circumstance of the woman's boiling her own child for sustenance (as mentioned in the last chapter) struck a general hor-

ror among the people, and they were pronounced blessed who died before they had heard or seen such great evils. So true also was what Our Saviour declared on another occasion, when the women were bewailing, and lamenting him, as he was led to execution. *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bar, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us*, Luke xxiii. 28, &c. These were proverbial expressions to signify their desire of any shelter or refuge; and so very desirous were they of hiding themselves, that some thousands of them crept into the common sewers, and there miserably perished, or were dragged out to slaughter.

Our Blessed Lord, having warned his disciples to fly as soon as they saw Jerusalem besieged by the Romans, next assigns the reason for his giving them this caution: *For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be*, Matth. xxiv. 21. Indeed, all history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities, and it is almost impossible for persons of any humanity to read the relation of them without being so affected, as to weep likewise.

The reason assigned by St. Luke for Our Lord's cautioning his disciples to fly when they should see Jerusalem besieged by the Romans, is expressed in these words: *For these be the days of vengeance, that all things which are written may be fulfilled*, Luke xxi, 22. *These be the days of vengeance*, wherein the calamities foretold by Moses, Joel, Daniel, and other prophets, as well as those predicted by Our Saviour, shall meet as in one common center, and be fulfilled with aggravation on this generation. The words, *These be the days of vengeance*, may be likewise taken in another sense, as if the Divine vengeance had certain periods and revolutions, and the same days were fatal to the Jews, and destined to their destruction: for it is very memorable, and matter of just admiration, that (according to Josephus) the temple was burnt by the Romans on the very same day of the month as it had been before by the Babylonians.

The calamities during the siege were so severe that, like fire, they must, in time, have consumed all, and left nothing for themselves to do. *And except those days should be shortened, there should no flesh be saved*. If these wars and desolations were to continue, none of the Jews would escape destruction, but would be all cut off, root and branch. If the Romans had gone on with their persecution, the whole nation of the Jews would certainly, in a little time, have been extirpated. *But for the elect's sake* (that is, for the sake of the Christian Jews) *whom he hath chosen, the Lord hath shortened the days*, Mark xiii. 20. *The elect* is a well-known appellation in scripture and antiquity for the Christians; and the Christian Jews, partly through the

the fury of the Zealots on one hand, and the hatred of the Romans on the other, and partly through the difficulty of subsisting in the mountains without houses or provisions, would, in all probability, have been almost all destroyed, either by the sword or by famine, if the days had not been shortened.

But providentially the days were shortened. Titus himself was desirous of putting a speedy end to the siege, having Rome, and the riches and the pleasures there, before his eyes. The besieged, too, helped to shorten the days by their divisions and mutual slaughters, and by fatally deserting their strongest holds, where they could never have been taken by force, but by famine alone. By these means *the days were shortened*; and indeed otherwise Jerusalem could never have been taken in so short a time, so well fortified as it was, and so well fitted to sustain a longer siege. The enemy without could hardly ever have prevailed but for the factions and seditions within. Titus himself could not but ascribe his success to God, as he was viewing the fortifications, after the city was taken. His words to his friends were very remarkable. "We have fought (said he) "with God on our side; and it is God who hath "pulled the Jews out of their strong holds; for "what could the hands of men or machines have "done against these towers?" God, therefore, in the opinion of Titus, as well as of St. Mark, *shortened the days*. After the destruction of Jerusalem, God likewise inclined the heart of Titus to take some pity on the remnant of the Jews, and to restrain the nations from exercising the cruelty that they would otherwise have exercised towards them. At Antioch particularly (where the disciples were first called Christians) the senate and people earnestly importuned him to expel the Jews out of the city; but he prudently answered, that their country being laid waste, there was no place that could receive them. They then requested him to deprive the Jews of their remaining privileges, but those he permitted them to enjoy as before. Thus for *the elects sake those days of persecution were shortened*.

In another part of this remarkable prophecy Our Blessed Lord says: *And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, Luke xxi. 24. The number of those who fell by the edge of the sword was, indeed, very great, the whole amounting to no less than eleven hundred thousand. But besides these, others were also to be led away captive into all nations; and of these the number taken in the whole war amounted to ninety-seven thousand, many of whom were sent to the works in Egypt, and others sold as slaves. Thus were the Jews miserably tormented, and distributed over the Roman provinces and are they not still distressed and dispersed over all the nations of the earth?

As the Jews were to be led away captive into all nations, so Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And accordingly Jerusalem hath never since been in the possession of the Jews, but hath constantly been in subjection to some other na-

tion, as first to the Romans, afterwards to the Saracens, then to the Franks, then to the Malays, and now to the Turks.

Thus have the Jews, for upwards of seventeen hundred years, been a standing monument of the truth of Christ's prediction, being dispersed over the face of the whole earth, and their country groaning under the yoke of foreign lords and conquerors. And at this day there is no reason to doubt but they will continue in the same state, nor ever recover their native country, *until the times of the Gentiles be fulfilled*, that is, until they shall be again restored to the Divine favour; or, as St. Paul expresses it, *until the fulness of the Gentiles be come in, and so all Israel shall be saved*, and become again the people of God, Rom. xi. 25, 26.

When we consider with what amazing exactness these prophecies of Our Blessed Saviour have been fulfilled, and how unlikely they were to happen at the time they were predicted, we cannot help being astonished at, though at the same time are led to admire, such wonderful incidents. It appears, indeed, next to impossible, that any man should duly consider these prophecies, with the exact completion of them, without being confirmed in the faith of the Christian religion. Can any stronger proof be given of a Divine revelation, or the spirit of prophecy, than the examples now before us, wherein so many contingencies, which human wisdom or prudence could never foresee, are so particularly foretold, and so punctually accomplished? At the time when Our Lord pronounced these prophecies, the Roman governor resided at Jerusalem, and had a force sufficient to keep the people in obedience; and could human prudence foresee that, the people of that city, as well as those of the country, would revolt and rebel against the Romans? Could human prudence foresee famines and pestilences, and earthquakes in divers places? Could human prudence foresee such an utter destruction of Jerusalem, with all the circumstances which preceded and followed it? It was never the custom of the Romans absolutely to ruin any of their provinces. It was, therefore, improbable, that such a thing should happen, and still more improbable that it should happen under the humane and generous Titus, who was, indeed, as he was justly called, *the love and delight of mankind*.

It has been observed by some that the other predictions of holy writ are figurative and obscure, but the like observations cannot be made with respect to the prophecies of Our Saviour, they being delivered in the most simple, plain, and intelligible terms. It is allowed, indeed, that some of those prophecies are taken from Moses and Daniel, and Our Saviour, prophesying of the same events, hath applied some of the same images and expressions; but this is the highest commendation that can be given to his predictions. He hath built upon the foundation of the inspired writers before him: but what a superstructure hath he raised? He hath acted in this case, as in every other, like one who came not to destroy the law and the prophets, but to fulfil them. He hath manifest-

ted himself to be a true prophet, by his exact interpretation and application of other prophets. He is also much more particular and circumstantial than either Moses or Daniel. In several instances his prophecies are entirely new, and properly his own; besides which he uses greater precision in fixing and confining the time to that very generation which was to fulfil the accomplishment of his prophecy.

For the completion of these prophecies the persons seem to have been wonderfully raised up, and preserved by Divine Providence. Vespasian was promoted from obscurity; and though feared and hated by Nero, yet was preferred by him, and singled out as the only general among the Romans who was most capable of undertaking such a war. He had subdued the greatest part of Judea, when he was advanced to the empire, and he was happy in putting an end to the civil wars, and to the other troubles and calamities of the state. He therefore commissioned his son Titus to prosecute the wars against the Jews, the commencement of which had nearly proved fatal to him. While he was taking a view of the city, he was surrounded by the enemy, and nothing less was expected than that he would be either slain or taken prisoner; but he resolutely broke through the midst of them, and, though unarmed, yet arrived safe at his own camp. Josephus himself was also no less wonderfully preserved than Titus, the one (as it may reasonably be thought) to destroy the city, and the other to record its destruction.

The calamities which attended the Jews during the siege, and at the destruction of Jerusalem, were the greatest ever known: and what heinous sin was it that could bring down such heavy judgments on the Jewish church and nation? No other reason can be given so equally just as that assigned in the scripture, namely, their crucifying the Lord of Glory, which is thus expressed by St Paul: *They both killed the Lord Jesus, and their own prophets, and persecuted the Apostles, and so filled up their sins, and wrath came upon them to the uttermost.* 1 Thess. ii. 15, 16. This has been always considered as the most capital sin of the Jewish nation; and we shall find, upon reflection, some correspondence between their crime and their punishment. They put Jesus to death when the nation was assembled to celebrate the passover; and at that feast likewise Titus shut them up within the walls of the city. The rejection of the true Messiah was their crime, and the destruction that took place in consequence thereof was their punishment. They sold and bought Jesus as a slave; and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and murderer to Jesus, whom they crucified between two thieves; and they themselves were afterwards infested with bands of thieves and robbers. They crucified Jesus before the walls of Jerusalem, and they themselves were crucified in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies. When therefore, we consider these things together, we cannot help clearly seeing in what a strict manner was fulfilled the imprecation of the Jews themselves, at the time when Pilate acquitted him-

self of being accessory to our Saviour's death, *His blood be on us and on our children,* Matth. xxvii. 25.

From these and many other instances which have been taken notice of in a former part of our work, relative to prophecies and their completions, we may be fully assured of the great truth of Divine revelation, *No prophecy of the scripture is of any private interpretation,* or the suggestion of any man's own spirit or fancy; *for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,* 2 Pet. i. 20, 21.

In the prophecies we see instances of things, which could no way depend on human conjecture, foretold with the greatest clearness, and fulfilled hundreds of years after with the greatest exactness. Nay, we see some of them, which were delivered above three thousand years ago, fulfilling at this very time; and cities, countries and kingdoms in the very same condition, and with the very same circumstances, as the prophets had foretold. This is proving our religion, in some measure, by ocular demonstration: it is not *walking by faith only, but also by sight.*

The prophecies, though written by different men in different ages, have yet a visible connection and dependency, an entire harmony and agreement one with another. At the same time that there is such perfect harmony, there is also great variety; and the same things are foretold by different prophets in a different manner and with different circumstances; and the latter usually improve upon the former. They are all excellent in their various kinds; and we may observe the beauty and sublimity of the stile and diction of the prophets, even from those quotations which have been made from their writings. Indeed, they are truly deserving the most serious perusal and meditation, not only considered as prophets, but considered even as authors, for their noble images and descriptions, their instructive precepts, and their pathetical exhortations.

Time, that takes away something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past; and the perfect accomplishment will produce a perfect knowledge of all the prophecies.

Those who attempt to explain the prophecies should be possessed of a competent knowledge of history sacred and profane, antient and modern. Prophecy is, as we may say, history anticipated and contracted; history is prophecy accomplished and extended: and the prophecies of scripture contain the fate of the most considerable nations, and the substance of the most memorable transactions in the world from the earliest to the latest times.

If to the prophecies we add the miracles, so salutary and beneficial, so publickly wrought and so credibly attested, above any other matters of fact whatever, by those who were eye-witnesses of them, and sealed the truth of their testimony with their blood: if to these external confirmations

tions we add likewise the internal excellence of Christianity, the goodness of the doctrine itself, so moral, so perfect, so divine, and the purity and perfection of its motives and sanctions, above any other system of morality or religion in the world: if we seriously consider and compare all these things together, it is almost impossible not to feel conviction, and to cry out, as Thomas did after handling Our Saviour, *My Lord and my God!* John xx. 28. This is only one argument out of many, that there must be a divine revelation, if there is any truth in prophecy; and there must be truth in prophecy, as we have shewn in several instances, and might shew in several more, if there is any dependence upon the testimony of others, or upon our own senses, upon what we read in books, or upon what we see in the world.

Some men are apt to think, that if they could but see a miracle wrought in favour of religion, they would resign all their scruples, believe without doubt, and obey without reserve. The very thing that such desire they have. We have the greatest and most striking of miracles in the series of scripture prophecy accomplished, as we see, in the present state of almost all nations, such as the Africans, the Egyptians, the Arabians, the Turks, the Jews, the papists, &c. And this is not a transient miracle, ceasing almost as soon as performed; but is permanent, and continued through the course of many generations. It is not a miracle delivered only on the report of others, but is subject to our own inspection and examination. It is not a miracle represented only before a certain number of witnesses, but is open to the observation and contemplation of all mankind; and after so many ages is still growing, still improving to future times. What stronger miracle, therefore, can be required for our conviction? or what will avail if this be not effectual? What can be plainer? We see, or

may see, with our own eyes, the scripture prophecies accomplished; and if the scripture prophecies are accomplished, the scripture must be the word of God; and if the scripture is the word of God, the Christian religion must be the only one that can lead to eternal happiness.

For the encouragement of all let it be remembered, that *he who receiveth a prophet in the name of a prophet, shall receive a prophet's reward,* Matth. x. 41. Wherefore, *quench not the spirit; despise not prophesying; prove all things, hold fast that which is good,* 1 Thess. v. 19, &c.

AMONG the various prophecies foretold by Our Blessed Redeemer, exclusive of those concerning the destruction of Jerusalem, there are none more conspicuous than those relative to the propagation of his Gospel, and the persecution his disciples should undergo while employed in that great and beneficial undertaking. These predictions were fulfilled in the most strict and ample manner. The Christian religion was soon spread through the greatest parts of Europe, Asia and Africa, and was established not only in cities and populous places, but even in towns and country villages. The metropolitan cities were all under bishops of the greatest eminence and piety, many of whom, as Our Blessed Lord had predicted, were persecuted and suffered martyrdom for the glorious cause they had undertaken*. They resolutely withstood every kind of oppression inflicted on them, and by their perseverance the Gospel increased and flourished in the most extensive manner. That they suffered great persecutions for the cause of their Divine Master will appear from the following table, which contains an account of the state of the five great churches, called apostolical, during the three first centuries after the death of Our Blessed Redeemer.

* For a particular account of the persecutions of the first propagators of the Christian religion, as well as the Martyrdoms of those who have suffered in different parts of the world for the like cause from that time to the present, we refer our readers to that admirable performance lately published, intitled,

THE NEW BOOK OF MARTYRS, or, COMPLEAT CHRISTIAN MARTYROLOGY,
Containing an authentic and genuine historical account of the many dreadful persecutions against the Church of Christ, in all parts of the world, by Pagans, Jews, Turks, Papists, and others, from the earliest ages of the church to the present period; including the life, sufferings and martyrdom of Our Blessed Lord and Saviour Jesus Christ, with the martyrdoms of the apostles, evangelists, and other primitive Christians; the ten great persecutions under the Roman emperors; the persecutions in Persia, under Sapor, and the persecutions under the Arian Vandals; the horrid persecutions under the papacy, particularly the martyrdom of the Waldenses and Albigenses in France; the persecutions in Germany and Poland; the cruelties exercised in Bohemia and Lusatia, and the martyrdoms in Italy; the shocking barbarities practised by the inquisitions of Spain, Portugal, &c. and the popish persecutions of the protestants during the massacre of Paris; a full account of all the English martyrdoms, particularly those in the times of King Henry VIII. and Queen Mary, wherein are amply displayed all the butcheries, barbarities, tortures and cruelties, exercised by the papists against the protestants, in the reigns of that tyrannical king and bloody queen; the persecutions in Holland, Flanders, Scotland, &c. the bloody Irish massacre; the great Spanish invasion; the dreadful fire of London; the shocking Gunpowder plot; and the horrid conspiracies in 1678; the barbarous murder of Sir Edmundbury Godfrey, and the designs of Perkins, Friend and Fenwick, for the re-establishment of popery, and extirpation of protestantism; the martyrdoms of the missionaries in China; the persecutions in the East-Indies; the barbarities exercised in America, and the cruelties practised on the Christians of Abyssinia and Georgia; the late persecutions in France against the Calas family: with a great number of others too numerous to be here inserted. With a sketch of the martyrdoms of the faithful and virtuous in the first ages of the world; the persecutions of the Maccabees by the Greeks; of the Hebrews by the Egyptians; and of the children of Israel by the Philistines, and other barbarous nations. The whole interspersed with accounts of several singular judgments against persecutors, a great variety of original anecdotes, and many curious lives and memoirs; forming at once A Compleat History of Persecutions, and a Biography of Martyrs, calculated to promote the protestant religion, expel superstition, and give a pious and Christian turn to the mind. By the Rev. HENRY SOUTHWELL, LLD. late of Magdalen-College, Cambridge, Rector of Averby in Lincolnshire, and author of the UNIVERSAL FAMILY BIBLE. Illustrated with upwards of 40 beautiful copper-plates, representing either the mode of torturing and tormenting Christians for their constancy, and of putting them to death for their faith, or displaying some general scene in which pagan barbarity and popish cruelty are exhibited in the most striking manner; the whole engraved from original drawings of the best artists, or the paintings of capital masters; and executed in so grand a manner, as to make the cuts alone worth more than one shilling each.

This Work may be had compleat, and elegantly bound in Calf and lettered, price One Pound Six Shillings; or in 40 Weekly Numbers, price Six-pence each, which may be had one or more at a time, as may best suit the convenience of the purchaser.

A Brief Chronological Catalogue of the APOSTLES and their Successors, who founded and presided over the Five Grand Apostolical Churches of ANTIOCH, ROME, JERUSALEM, BYZANTIUM, or CONSTANTINOPLE, and ALEXANDRIA.

A N T I O C H.

IT is generally acknowledged, even by the Romish writers, that a church was founded here by St. Peter some considerable time before that at Rome; and here it was that the venerable name of Christians first commenced. The fathers in the council at Constantinople under Nectarius, in their Synodicon to them at Rome, style the church of Antioch, *The most ancient, and truly apostolical*; and S. Chrysostom, *The head of the whole world*. The succession of its bishops till the time of Constantine was as follows:

I. St. Peter the apostle, who governed this church at least seven years.

II. Evodius, who sate 23 years. In his time the disciples were first called Christians at Antioch.

III. Ignatius. After presiding near 40 years over this church, he was carried out of Syria to Rome, and there thrown to wild beasts in the theatre, Ann. Chr. 110. Trajan 11.

IV. Heron. He was bishop 20 years. To him succeeded

V. Cornelius, who kept the place 13 years.

VI. Eros, 26, or (as Eusebius says) 24 years.

VII. Theophilus, 13, a man of great parts and learning; many of his works were extant in Eusebius's time, and some of them we still have at this day.

VIII. Maximus, 13. He dying, the next chosen was

IX. Serapio, 25. Many of his works are mentioned by Eusebius and St. Hierom. To him succeeded

X. Asclepiades, a man of great worth and eminency, and invincible constancy in the time of persecution; he continued in this see 9 years.

XI. Philotus, 8.

XII. Zebinus, or Zebennus, 6 years.

XIII. Babylas, 13. After many conflicts and sufferings for the faith, he received the crown of martyrdom under Decius, who commanded his chains to be buried with him.

XIV. Fabias, or, (as the patriarch Nicephorus calls him) Flavius, possessed the chair 9 years. He was succeeded by

XV. Demetrianus, who (according to Eusebius) held the see 8 years.

XVI. Paulus Samoletanus sate in the chair 8 years, when, for his unepiscopal manners and practices, his unsound dogmata and principles, and especially his mean and unworthy opinions concerning our Saviour, he was condemned and deposed by a synod at Antioch, whose determination is at large extant in Eusebius.

XVII. Domnus succeeded in his place. He was constituted and ordained to the place by the

fathers of that synod, who farther gave him this honourable character, that he was a man endued with all episcopal virtues and ornaments. Eusebius makes him to have sat 6, but Nicephorus only 2 years.

XVIII. Timæus. He sate in the chair 10 years.

XIX. Cyrillus, who presided over that church in the account of Nicephorus 15, of Eusebius 24 years.

XX. Tyrænnus. He sate 13 years. In his time began the tenth persecution under Diocletian, which raged with great severity.

XXI. Vatalis, 6.

XXII. Philogonius 5, succeeded by

XXIII. Paulinus, or, as Nicephorus calls him, Paulus, who, after five years, was deposed and driven out by the prevalency of the Adrian faction.

XXIV. Eustathius, formerly bishop of Beræa, a learned man, and of great note and eminency in the council of Nice, the first general council, summoned by Constantine the Great, after he had restored peace and prosperity to the church.

R O M E.

THE foundation of this church is, with just reason, equally attributed to Peter and Paul, the one as apostle of the circumcision preaching to the Jews, while the other probably as the apostle of the uncircumcision preached to the Gentiles. Its bishops succeeded in the following order:

I. S. Peter and Paul, who both suffered martyrdom under Nero.

II. Linus, the son of Herculanus, a Tuscan. He is mentioned by St. Paul, and sate between 11 and 12 years.

III. Cletus, or Anacletus, or Anancletus, supposed by many to be the same person; (though others who reckon Anacletus, a Greek, born at Athens, make them distinct, whom yet we have left out, not being mentioned by Eusebius) a Roman, the son of Æmilianus, sate 9, though others say but two years.

IV. Clemens, a Roman, born in Mount Cælius, the son of Paustinus, near a kin, say some, to the emperor. He was condemned to dig in the marble quarries near the Euxine sea, and by the command of Trajan thrown into the sea, with an anchor about his neck. He was bishop of Rome 9 years and 4 months.

V. Euaristus, by birth a Greek, but his father a Jew of Bethlehem. He is said to have been crowned with martyrdom the last year of Trajan,

jan, in the ninth of his bishopric, or, as others say, the thirteenth.

VI. Alexander, a Roman, though young in years, was grave in his manners and conversation. He sate 10 years and 7 months, and died a martyr.

VII. Xystus, or Sixtus, a Roman. He was martyred in the 10th year of his bishoprick, and buried in the Vatican.

VIII. Telesphorus, a Greek, succeeded. Justin the martyr flourished in his time. He died a martyr, having sate 11 years and 3 months; 10 years, 8 months, say others; and was buried near S. Peter in the Vatican.

IX. Hyginus, the son of an Athenian philosopher, was advanced to the chair under Antoninus Pius. He sate 4 years; Eusebius says 8.

X. Pius, an Italian, born at Aquileia: he died after being bishop 11 years and 4 months; according to Eusebius, 15 years.

XI. Anicetus, born in Syria. He is said after 9, or, as others, 11 years, to have suffered martyrdom, and was buried in the Via Appia, in the cemetery of Callistus. In his time Polycarp went to Rome.

XII. Sotea, or, as Nicephorus calls him, Soterichus, was a Campanian, the son of Concordius. There was an intercourse of letters between him and Dionyius, bishop of Corinth. He died after he had sate 9 years, or, as Eusebius reckons, 7.

XIII. Eleutherius, born at Nicopolis in Greece. To him Lucius king of Britain sent a letter and an embassy. He sate 15 years, died ann. Chr. 186, and was buried in the Vatican.

XIV. Victor, an African, the son of Felix, a man of a furious and intemperate spirit, as appeared from his passionate proceedings in the controversy about the observation of Easter. He was bishop 10 years.

XV. Zephyrimus, a Roman, succeeded, and possest the chair 8 years. He was a pious and learned man.

XVI. Callistus, or Calixtus, the son of Domitius, a Roman; a prudent and modest man. He suffered much in the persecution under Alexander Severus, under whom he became a martyr; being thrown into a well by the procurement of Ulpian the great lawyer, but severe enemy to Christians. He sate 6 years; and though he made a cemetery, called after his own name, yet he was buried in that of Calepodius, in the Appian way.

XVII. Urbanus, the son of Pontianus, a Roman, after 4, or, as some, 6 years, suffered martyrdom for the faith. Eusebius has 5: S. Hierome in his translation 9. He was buried in Pretextatus's cemetery in the Appian way.

XVIII. Pontianus, the son of Calphurnius, a Roman; for his bold reproving the Roman idolatry he was banished into the island of Sardinia, where he died. He was bishop about 3 or 4 years; or, as Eusebius says, 5 years.

XIX. Anteros, a Greek, the son of Romulus. He died after he had kept his place one month; though others, without reason, make him to have lived in it many years, and was buried in the cemetery of Callistus.

XX. Fabianus, a Roman, was unexpectedly chosen bishop, while several others being in com-

petition, a pigeon suddenly descended, and sate upon his head. He died a martyr after 14 years, and was buried in the same place with his predecessor.

XXI. Cornelius, a Roman. He opposed and condemned Novatian. Frequent letters passed between him and Cyprian. After somewhat more than two years, he was cruelly whipped, and then beheaded, and was buried in a vault within the grange of Lucina, near the Appian way.

XXII. Lucius, a Roman, sate 2, or as others, 3 years. He suffered martyrdom by the command of Valerian, and was buried in Castillus's cemetery.

XXIII. Stephenus, a Roman, the son of Julius. Great contests were between him and Cyprian, about re-baptizing those who had been baptized by heretics. He was beheaded after he sate about 2 or 3 years, though others say 7, and was buried with his predecessor.

XXIV. Xystus, a Greek, formerly a philosopher of Athens. After 1, or as others compute, 2 years and 10 months he suffered martyrdom.

XXV. Dionysius, a monk; made bishop. In the judgment of Dionysius, bishop of Alexandria, a truly learned and admirable person. The time of his presidency is uncertainly assigned, 6, 9, 10, 11. Eusebius extends it to 12 years.

XXVI. Felix, a Roman. He suffered about the fourth or fifth year of his episcopacy, and was buried in the Aurelian way, in a cemetery of his own, two miles from Rome.

XXVII. Eutychianus, a Tuscan, a man exceedingly careful of the burial of martyrs, after one year's space was himself crowned with martyrdom.

XXVIII. Caius, or as Eusebius calls him Gaius, a Dalmatian, kinsman to the emperor Dioclesian, and in the persecution under him became a martyr. He sate 11 years, some say longer. Eusebius, 15 years. He was beheaded, and buried in the cemetery of Callistus.

XXIX. Marcellinus, a Roman. Through fear of torment he sacrificed to the gods, but recovering himself, died a martyr, after he had sate 8 or 9 years. He was beheaded, and buried in the cemetery of Priscilla, in the Salarian way. To him succeeded

XXX. Marcellus, a Roman. He was condemned by Maxentius the tyrant to keep beasts in a stable, which yet he performed with his prayers and exercises of devotion. He died after 5 years and 6 months, and was buried in the cemetery of Priscilla.

XXXI. Eusebius, a Greek, the son of a physician. He suffered much under the tyranny of Maxentius. He sate 6 years, and was buried in the Appian way, near Callistus's cemetery.

XXXII. Miltiades, an African. He might be a confessor under Maxentius, but could not be a martyr under Maximinus, as some report. He sate 3 or 4, though others say but two years, and was buried in the cemetery of Callistus.

XXXIII. Silvester, a Roman. He was elected into the place, ann. Chr. 314, fetched from the mountain Soracte, whither he had fled for fear of the persecution. He was highly in favour with Constantine the Great. He sate 23, Nicophorus says 28 years.

J E R U S A L E M.

THE church of Jerusalem may in some sense be said to have been founded by our Lord himself, as it was for some time cultivated and improved by the ministry of the whole college of apostles. The bishops of it were as follow:

I. S. James the Less, constituted bishop by the apostles. He was thrown off the temple, and knocked on the head with a fuller's club.

II. Simeon, the son of Cleopas, brother to Joseph. He sat in this chair 23 years, and suffered martyrdom in the reign of Trajan, in the one hundred and twentieth year of his age.

III. Justus succeeded in his room, and sat 6 years.

IV. Zacheus, or, as Nicephorus the patriarch calls him, Zacharias, 4.

V. Tobias; to him after 4 years succeeded

VI. Benjamin, who sat 2 years.

VII. John, who continued the same space.

VIII. Matthias, or Matthæus, 2 years.

IX. Philippus, 1 year: next came

X. Seneca, who sat 4 years.

XI. Justus, 4.

XII. Levy, or Lebes, 2.

XIII. Ephrem, or Ephres, or, as Eusebius styles him, Vaphres, 2.

XIV. Joseph, 2.

XV. Judas, 2. Most of these bishops we may observe to have held their office but a short time, following one another with a very quick succession. This doubtless was in a great measure owing to the turbulent and unquiet humour of the Jewish nation, frequently rebelling against the Roman powers, whereby they provoked them to fall heavy upon them, and cut off all that came in their way, making no distinction between the obstinate Jews and those who had become Christian converts. Hitherto the bishops of Jerusalem had successively been of the circumcision, the church there having been entirely made up of Jewish converts. But after the destruction of Jerusalem, the Jews being dispersed into other countries, the Gentiles were admitted not only into the body of the church, but even into the episcopal chair. The first whereof was

XVI. Marcus, who sat 8 years.

XVII. Cassianus, 8.

XVIII. Publius, 5.

XIX. Maximus, 4.

XX. Julianus, 2.

XXI. Caianus, 3.

XXII. Symmachus, 2.

XXIII. Caius, 3.

XXIV. Julianus, 4.

XXV. Elias, 2. We find not this bishop mentioned by Eusebius; but he is recorded by Nicephorus, of Constantinople.

XXVI. Capito, 4.

XXVII. Maximus, 4.

XXVIII. Antoninus, 5.

XXIX. Valens, 3.

XXX. Dulicianus, 2.

XXXI. Narcissus, 4. He was a man of eminent piety, famous for the great miracles which

he wrought; but not being able to bear the affusions which some unjustly cast upon him, he left his church, and retired into the deserts and solitudes. In his absence was chosen

XXXII. Dius, who sat 8 years. After him

XXXIII. Germanio, 4.

XXXIV. Gordius, 5. In his time Narcissus, as one from the dead, returned from his solitudes, and was importuned by the people again to take the government of the church upon him, being highly reverenced by them, for his strict and philosophical course of life. And in this second administration he continued 10 years, suffering martyrdom when he was near 120 years old. To relieve the infirmities of his great age they took in to be his colleague

XXXV. Alexander, formerly bishop in Cappadocia, who at that time had out of devotion taken a pilgrimage to Jerusalem. He was an eminent confessor, and after having sat 15 years, died in prison under the Decian persecution. By him Origen was ordained presbyter. He was a great patron of learning as well as religion, and a studious preserver of the records of the church. He erected a library at Jerusalem, which he especially furnished with the writings and epistles of ecclesiastical persons: and out of this treasury it was that Eusebius borrowed a great part of his materials for the composing of his history.

XXXVI. Mazabanes, 9 years.

XXXVII. Hymenæus, 23.

XXXVIII. Zabdæs, 10.

XXXIX. Hermon, 9. He was, as Eusebius tells us, the last bishop of this see, before that fatal persecution that raged even in his time.

XL. Macarius, ordained ann. Chr. 315. He was present in the great Nicene council. He sat, says Nicephorus of Constantinople, 20 years; but S. Hierom allows him a much longer time.

BYZANTIUM, afterwards called
CONSTANTINOPLE.

THAT this church was first founded by S. Andrew, is incontestable. The succession of its bishops was as follow:

I. S. Andrew the apostle. He was crucified at Patræ in Achaia.

II. Stachys, whom S. Paul calls his beloved Stachys, ordained bishop by S. Andrew. He sat 16 years.

III. Onesimus, 14.

IV. Polycarpus, 17.

V. Plutarchus, 16.

VI. Sedecio, 9.

VII. Diogenes, 15.

VIII. Eleutherus, 7.

IX. Felix, 5.

X. Polycarpus, 17.

XI. Athenodorus, 4. He erected a church called Elea, afterwards much beautified and enlarged by Constantine the Great.

XII. Euzoïus, 16.

XIII. Laurentius, 11 years and 6 months.

XIV. Alypius

XIV. Alypius, 13.

XV. Pertinax, a man of consular dignity. He built another church near the sea-side, which he called Peace. He sate 19 years, and was succeeded by

XVI. Olympianus, 11.

XVII. Marcus, 13.

XVIII. Cyriacus, or Cyriallianus, 16.

XIX. Constantinus, 7. In the first year of his bishoprick he built a church in the north part of the city, which he dedicated to the honour of Euphemia the martyr, who had suffered in that place. In this oratory he spent the remainder of his life, quitting his episcopal chair to

XX. Titus, who sate 35 years and 6 months. After him came

XXI. Dometius, brother (as we are told) to the emperor Probus. He was bishop 21 years and 6 months.

XXII. Probus succeeded his father Dometius, and sate 12 years. As after him

XXIII. Metrophanes, his brother, who governed that church 10 years. And in his time it was that Constantine translated the imperial court hither, enlarged and adorned it, called it after his own name, and made it the seat of the empire.

XXIV. Alexander succeeded: a man of great piety and integrity, zealous and constant in maintaining the truth against the blasphemies of Arius.

A L E X A N D R I A.

The foundations of this church were laid, and a great part of its superstructure raised by S. Mark. Its bishops and governors are thus recorded.

I. S. Mark the evangelist, who was martyred. Nicephorus of Constantinople makes him to sit 2 years.

II. Anianus, charactered by Eusebius, a man beloved of God, and admirable in all things. He ruled in that office 22 years.

III. Avilius, or as Eusebius, 13.

IV. Cердо succeeded about the first year of Trajan. He sate 10 years.

V. Primus, 12.

VI. Justus, or Justinus, 10.

VII. Eumenes, 10. S. Hierom in his translation calls him Hymenæus.

VIII. Marcus, or Marcianus, 13.

IX. Caladion, 10.

X. Agrippinus, 14.

XI. Julianus, 15.

XII. Demetrius, 21. He was a man of great zeal and piety, and underwent many troubles in the persecution at Alexandria. He was at first a great friend to Origen, but afterwards became his enemy, laying some irregularities to his charge: partly out of emulation at the great reputation which Origen had gained in the world; partly, in that Origen had suffered himself to be ordained presbyter by two other bishops, Alexander bishop of Jerusalem; and Theoctistus of Cæsarea.

XIII. Heraclius, a man of philosophical genius, educated under the institution of Origen. On the death of Demetrius he was advanced to the government of the church, the care whereof he took for 16 years.

XIV. Dionysius, 17. He was one of the most eminent bishops of his time. In the persecution under Decius he was banished first to Taposiries, a little town between Alexandria and Canopus; then to Cephro, and other places in the deserts of Lybia. But a large account of his own and other sufferings, with various transactions of those times, we have out of his letters yet extant in Eusebius. He died in the twelfth year of the emperor Gallienus.

XV. Maximus. Of a presbyter he was made bishop of Alexandria, and sate in that chair 18 years.

XVI. Thomas, 37, or according to S. Hierom's version of Eusebius, 19. To him succeeded

XVII. Petrus, 12. He began his office three years before the last persecution. He was a man of infinite strictness and accuracy, and of indefatigable industry for the good of the church. He suffered in the ninth year of the persecution, with the loss of his head, gaining the crown of martyrdom; after whose death came in Constantine the Great, turning the black and dismal scene of things into a state of calmness and serenity.

XVIII. Achillas, 9. By him Arius, upon his submission, was ordained presbyter.

XIX. Alexander, 23. Under him Arius began more openly to propagate his heresy at Alexandria, who was thereupon excommunicated and thrust out by Alexander, and shortly after condemned by the fathers of the council of Nice.

Remarks on the Conduct of the Jews in professing Idolatry at one period, and opposing it at another.

IT has been very justly asked by some, why the Jews, in the course of the various revolutions that took place among them, should, at one period, so attach themselves to idolatry, and at another so strongly oppose the professors of it, of which we have so many instances in the Sacred Writings. As, therefore, it has been our fixed attention to remove every difficulty through the course of our work; so we shall endeavour to remove this, which will certainly appear manifest to all from the following observations.

First, What reason or reasons can be assigned, why the children of Israel under the Old Testament dispensation, often worshiped the idols of the Heathen nations; although they knew it to be contrary to the law of that God who convinced them of his power by the wonderful miracles he frequently wrought before their eyes?

This is a question of a very important nature, and being properly considered, will throw a considerable light on the scripture history. The Jewish state differed from all others in the world, for, as a theocracy, it was under the immediate government and protection of the great Jehovah; God was the author of their laws, both with respect to civil policy and religion. The deistical writers have asserted that the law of Moses did not teach the social duties; but this is an accusation not supported by the slightest proof, but actually contradicted by the ten commandments, and every part of the Old Testament. The precepts of the Jewish law were every way consistent with the Divine perfections, and suitable to the state of man in his fallen nature.

They enjoined the worship of one holy, wise and powerful God, and strictly prohibited the adoration of images.—They commanded every person to speak of the name of God with reverence, and to pay a proper regard to the times and places set apart for his worship; the duty of children to their parents was enforced with promises of long life and prosperity; murder, adultery, theft and perjury, were all strictly forbidden under the severest penalties: and that nothing might be wanting to make the law of God resemble its Divine author, it reached to the most inmost recesses of the heart, and struck at the first motion of corruption; namely, covetousness. Such was the nature of the holy law which God delivered to the Jews; and that it precepts might not escape their memories, he wrought the most wonderful miracles, which in all respects were contrary to the course of nature, that they might remain inexcusable, if they worshipped the idols of the Heathens.

But such is the corruptness of human nature, that notwithstanding all these miracles, and the continual interposition of Jehovah in their favour, yet they often forsook the God of their salvation, and worshipped the idols of those nations, who, for their many abominations, had been driven from the land of Canaan, to make room for their establishment.

The children of Israel remained captive in Egypt above two hundred and thirty years, during which time it is probable they forgot the knowledge of the true God; and although Moses delivered to them the most Divine precepts, yet we do not find they had any fixed place of worship, till Solomon built the temple as a sacred structure, where expiation for sin was to be made by sacrifices, and to Jerusalem the people resorted in crowds, three times every year. But during the intervals between those periods, few of them being able to read, not having places to meet in, where persons properly qualified might read and expound the law to them, they frequently forgot its Divine precepts; and the religion of the idolatrous Heathens laying no restraint on their corrupt inclinations, they forsook the law of God, and forgot or despised the wonderful works he had shewn to them, and done for them.

Jehovah, as the God of mercy, never forgot the promise he made to their pious progenitors, and therefore he bore with many of their provocations; but as his judgments, though often slow, are always sure, he suffered the king of Babylon to lead them into captivity, who dispersed them throughout his dominions, and they remained in a state of slavery full seventy years. The many afflictions they suffered made them sensible of their former ingratitude to their Divine benefactor, and filled them with an earnest desire to return to their own country. See Psalm cxxxvii.

Secondly. What reasons can be assigned, why, after their return from the Babylonish captivity, they had such an aversion to the religion of the neighbouring nations, that they cheerfully submitted to the most cruel tortures, rather than defile themselves with the worship of idols, even after miracles had ceased?

The subject matter of this question has been but little attended to, and yet there is no great difficulty in giving it a proper solution; part of which will rest on human testimony, but the whole will be supported from different passages in the New Testament.

While the Jews remained captives beyond the river Euphrates, they had many opportunities of making themselves acquainted with the forms observed by the antient Magi, (a set of learned Heathens who met at stated times to instruct the people in the principles of their religion) which made them familiar with all their doctrines and practices. There is great reason to believe that this gave a new form to the Jewish worship, for although they never adopted the sentiments of the Magi, yet they profited in consequence of imitating their examples. When the temple was rebuilt at Jerusalem, those who returned from the captivity were in a very unsettled state; they were surrounded by powerful enemies, and therefore that they might be instructed in the principles of the law, and preserved from relapsing into idolatry, Nehemiah, Zerobabel, and the rest of their leaders, ordered that places of public

public worship should be established in every part of the land, which were called Synagogues. These buildings were constructed in such a manner, that a veil or curtain divided the men from the women; a practice which seems to have taken place in all ages in the East.

It was in these places that the people met on the sabbath; not to sacrifice, because that could not be done any where but in the temple at Jerusalem; but for this purpose, that a person properly qualified might read a part of the law, after which some one or more of the most aged and experienced expounded the meaning to the people. The rest of their worship consisted in prayers and hymns, and the whole concluded with an earnest address to the deity, that he would send the Messiah to deliver them from the power of their enemies: the judgments of God on their ancestors for disobedience were always repeated to the people; and to induce them to obedience, they were taught to believe that the Messiah would soon comfort them with his presence. At first these exhortations were plain, simple, and unaffected, but in time they became extremely pernicious to the morals of the people; for the Rabbies, whose business it was to expound the law, put many false glosses upon the text, and set up their vain traditions, as of equal authority with the word of God, *teaching for doctrines the commandments of men.* See *Mark vii. 7 and 13.*

That the Jews were in a great measure ignorant of their own law, before they were carried captive into Babylon, will appear plain, when we consider that in the reign of Josiah a copy of the law was found in the temple, but few of the people remembered to have read it; it is probable this was a copy of the five books of Moses, which explains the ten precepts of the law, and not the precepts themselves, because these were gotten by heart by the children. So much were the people of Israel affected with this discovery, that their pious king rent his cloaths in token of humility, and ordered a fast to be kept throughout the nation. See *2 Chron. xxxiv. 15—19.*

It was otherwise when Our Saviour came in the flesh, for the Jews were so far from being ignorant of their law, that they disputed concerning many passages in it; and so well were they acquainted with the prophecies, that when Herod asked them where the Messiah was to be born, they told him, without the least hesitation, in Bethlehem of Judea. See *Matthew ii. 5.*

The Jews in every town and district were invited by the elders to become members of the synagogue; which invitation every person was at liberty to comply with or reject; if he rejected the invitation, he had then no right to any of the pecuniary emoluments given at stated times to the poor; but that did not by any means exclude him from attending the sacrifices in the temple at Jerusalem: on the other hand, if he complied with the invitation, he was then obliged to submit to the laws of the Synagogue, otherwise he was excluded.

Thirdly, we have no account in sacred scripture, of the return of the ten tribes which were carried captive by the king of Assyria. See *2 Kings xvii. 6.* It may therefore be asked, whether those

people, called Jews in the New Testament, were the descendants of the twelve patriarchs, or only of Judah and Benjamin?

This question requires some attention, and therefore we shall consider it with care and deliberation:

The children of Israel were never called Jews till they went into captivity; and probably this name was first given them by the Babylonians, for the following reasons. First, the regal dignity was inherent in the tribe of Judah, and although that of Benjamin was carried into captivity, yet that being smaller than the other, both went under one name. Secondly, the ten tribes spoke the same language as the others, they were of the same original; the same manners and customs were peculiar to all, and therefore nothing can be more probable, than that the people of Babylon would call the whole of these people by one and the same name.

Zecharias, the father of John the Baptist, was a priest of the course of Abia, and all the priests were of the tribe of Levi, and his wife expressly called the daughter of Aaron. See *Luke i. 5.* The apostle Paul tells us, that he was of the tribe of Benjamin, for he was born in Tarsus, which belonged to that tribe. See *Acts xxi. 39.* But to carry the argument still further, the same Apostle, speaking in his defence before king Agrippa, says, "and now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." See *Acts xxvi. 6—7.* Thus it appears that the children of Israel in general were called Jews, and that some out of each tribe returned from the captivity.

There is no doubt but many of the ten tribes married and continued in Babylon, Assyria, Persia, and Media; and this has given rise to a nation embraced by the modern Jews, that there is still a great nation of their people inhabiting an extensive country, beyond the river Euphrates, and that they will return and join the rest of their brethren at Jerusalem, at the coming of the Messiah. But where is this country? what traveller either ancient or modern, has taken the least notice of it? One Benjamin of Toledo, a Jew, who travelled into the East, in the twelfth century, knew nothing of it; and, indeed, there is the greatest reason to believe that the whole is no more than a fiction invented by their rabbies to delude the people.

From what has been said, it naturally follows, First, that the Jews relapsed so often into idolatry before the captivity because they had no fixed place to meet on the Sabbath, to hear the law read and explained; for reading is the life and soul of religion, especially when the bulk of the people are little acquainted with literature; we may add further, that the religion of the Heathens, or rather their idolatry, was of too alluring a nature not to captivate the passions of men naturally hard-hearted and disobedient, and who had not properly considered the power of that God, who had wrought the greatest miracles in their favour, for the Jews were in all ages a stiff-necked, rebellious people. The precepts contained in the law which God gave to Moses were pure and

and holy ; they were calculated to prevent the people of Israel from abusing themselves by mixing with the Heathens ; in whose temples the grossest, the most shameful and unnatural abominations were committed. Nay, even those crimes which sink the human creation beneath the beasts that perish, were considered as virtues, and therefore we need not wonder that the Jews should so frequently become idolaters.

Secondly, when the children of Israel had been trained in the school of affliction, and brought to a sense of their duty, they found it necessary to have places established, for reading and expounding the law. This was what preserved them from returning to idolatry ; for however gross their vices might have been, after their return from the captivity, yet neither in the New Testament, nor in Josephus, do we read that they worshipped the idols of the Heathens. Nay, Josephus relates many sufferings inflicted upon those distressed people, because they would not sacrifice unto idols.

Thirdly, it is plain, that many out of each tribe returned from the captivity, for although they were called by the common name of Jews, yet they still kept up the distinction both of their tribes and families. Thus much with respect to the three questions proposed, and we doubt not but the answers will be satisfactory. We shall now conclude, with an hearty prayer to God for the conversion of the Jews, and the union of all those who profess the doctrine of the Blessed Jesus.

O LORD, the Father of mercies, let not thine indignation always burn against thy antient people, nor cast them off for ever. Though the blood of thy dear son Our Blessed Saviour lies heavy

upon them, and biterto thou hast hardened their hearts, yet be pleased, of thine infinite mercy, to open their eyes, soften their hearts, and cause them to mourn over him whom their forefathers pierced. Cause them to understand those Sacred Oracles which thou didst commit to their keeping ; that Our Saviour, who hath long since been a light to lighten the Gentiles, may, in thy due time, be the glory of thy people Israel ; that so there may be but one sheepfold, as there is but one shepherd. For the speeding of their conversion, be pleased to compose the many differences that subsist among Christians, and so unite them together, that their examples may no longer discourage, but may incite thy once chosen people to embrace Our Lord and Saviour, and his blessed doctrine. Cause thy truth, O Lord, to shine forth gloriously and triumphantly, as the sun at noon-day ; and let it dispel the thick mist of darkness and error that hath overspread so many nations of the world. Set up thy pure worship, and thine own institutions in all parts ; and throw down idolatry and false worship wherever it prevails. Break the yoke of oppression and violence, and rebuke the spirit of profaneness, impiety, intemperance and ungodliness ; and let holiness, righteousness, brotherly kindness, and charity, prevail wherever the Gospel of Christ is owned and professed. Unite all Christians in those things which are the main fundamental principles of the Christian religion, and give them charity and mutual forbearance of each other in less important matters. Let those who name the name of Christ make conscience to depart from all iniquity, and live as become his disciples and servants. Grant this, O Lord, for thy own great mercies, and Our dear Saviour's merits sake : to whom with Thyself, and Holy Spirit, be all Honour, Glory, Praise, Thanksgiving, and sincere Obedience, rendered now, and for evermore. Amen.

GLORY BE TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD-WILL TOWARDS MEN.



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the high-priest, sells the Pontificate to his brother Jason first, and afterwards to his brother Menelaus, ib. Engages in a war with the Egyptians, ib. Lays siege to Jerusalem; takes it by storm, puts, 40,000 of the inhabitants to the sword, makes the like number captives, and sells them as slaves to the neighbouring nations, 365. Profanely enters the temple, and takes away the sacred vessels, ib. Compels the people to practise idolatry, ib. Causes the Jews to be persecuted in the most severe manner throughout his dominions, 365. Attempts to plunder the temple of Elymais, but is disappointed, and by what means, 376. His exquisite torments both of body and mind, ib. His miserable death, ib.

ANTIOCHUS Eupater succeeds his father Epiphanes in the kingdom of Syria, 377. Being a minor he is kept under the tuition of Lysias, who usurps the title of regent, ib. Sends a great army into Judea, but is defeated with considerable loss by Judas Maccabeus, and Timotheus his general put to death, ib. Makes a peace with Judas Maccabeus, 380. Is deposed by Demetrius, the son of Seleucus Philopater, who was the legal heir to the crown of Syria, 381. Is put to death by his order, 382.

ANTIOCHUS son of Alexander, deposes his brother Demetrius, and takes possession of the throne of Syria, 389. Forms a strong alliance with Jonathan, the commander of the Jewish forces, ib. Is basely murdered by Tryphon, who had placed him on the throne and afterwards usurped the government, 392.

ANTIOCHUS Sidetes conquers Tryphon, the usurper of the Syrian Throne, and settles himself thereon, 393. Proves perfidious to Simon, commander of the Jewish forces, ib. Lays siege to Jerusalem, and has it surrendered to him upon terms, 394. Marches against the king of Parthia with a powerful army, upon which both he and the greater part of his forces are cut off in one night by the inhabitants of the country, ib.

ANTIPATER, father of Herod the Great, is appointed sub-governor of Judea, 410. Repairs the walls of Jerusalem, ib. Promotes his two sons Phasael and Herod, 411. Is a great friend to Malichus, who basely causes him to be poisoned, 413.

ANTIPATER, eldest son to Herod the Great, forms a conspiracy against the life of his father, for which he is brought to trial, condemned, and put to death, 430, &c.

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ARISTOBULUS, the younger son of Jannæus, heads a party against the Jews, 405. Meets his brother Hyrcanus at Jericho, and enters into a treaty with him, by which he obliges him to resign both his crown and high-priesthood, 406. Is afterwards defeated by Aretas, king of Arabia, and pursued to Jerusalem, *ib.* Obliges Aretas to raise the siege, and destroys seven thousand of his men, 407. Pleads his cause before Pompey, *ib.* Takes up arms against him, *ib.* Surrenders himself up, and is put in chains, 408. Is carried captive, with two of his sons and two of his daughters to Rome, 409. Finds means to make his escape, and raises fresh disturbances, *ib.* Miscarries in his undertaking, and is again sent prisoner to Rome, *ib.* Is set at liberty by Cæsar, but soon after poisoned by some of Pompey's party, *ib.*

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him at the head of an army, *ib.* His prudent conduct thereupon, *ib.* Sends considerable presents to his brother, *ib.* Wrestles with an angel, and has his thigh put out of joint, *ib.* Is afterwards blessed, and called *Israel*, *ib.* Is kindly received by his brother *Esau*, 40. Goes to *Succoth*, and from thence to *Shechem*, where he settles, and builds an altar to the Lord, *ib.* Is highly offended at his sons rash and violent proceedings against the *Shechemites* for the injury done to their sister *Dinah*, 41. Receives directions from God to remove to *Bethel*, and there build an altar, *ib.* Purifies his people, and removes there accordingly, *ib.* Receives assurances from God that his descendants shall possess the land of *Canaan*, on which he erects a pillar of stone as a monument of the Divine favour, 42. He leaves *Bethel*, in order to pay a visit to his father *Isaac* at *Mamre*, *ib.* Is stopped on the way by his wife *Rachel* falling in labour, and dying, *ib.* Builds a monument over her grave, *ib.* The form of it described, *ib. note.* Is injured by his eldest son *Reuben*, and resents it to his dying hour, *ib.* Visits his father at *Mamre*, and there takes up his residence, *ib.* Is very fond of his son *Joseph*, and why, 43. His lamentation for the supposed loss of him, 45. Sends ten of his sons into *Egypt*, to buy corn, 49. Sends them a second time, and with them his then favourite son *Benjamin*, 51. His joy on their return, and particularly on hearing that his son *Joseph* (whom he had long supposed to be dead) was alive, and in high reputation with *Pharaoh*, king of *Egypt*, 54. He goes, with all his family, into *Egypt*, *ib.* His interview with his son *Joseph*, *ib.* And afterwards with *Pharaoh*, 55. Settles in the land of *Goshen*, *ib.* Finding, from his infirmities, that his end is drawing near, he sends for his son *Joseph*, and requests, that after his death his remains may be deposited in the land of *Canaan*, *ib.* He again sends for *Joseph*, who takes with him his two sons *Ephraim* and *Manasseh*, whom *Jacob* constitutes heads of tribes, 56. He bequests his benediction on all his children, and foretells what would happen to them and their posterity, 57. Fulfilment of his prophecy relative to his son *Judah*, explained, *ib. note.* His death, and pompous funeral, 59.

JADDUS, the high-priest, is greatly honoured by *Alexander the Great*, 557.

JAEL, wife of *Heber* the *Kenite*, puts *Sisera*, the general of *Jabin*'s forces, to death, and by what means, 121.

JAMES the Great, why so called, 612, *note.* Is put to death by order of *Herod Agrippa*, *ib.* Some farther account of him, 644.

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JAMES and *John* desire Our Saviour to command fire down from heaven to destroy the inhabitants of *Samaria*, and why, 531.

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ICONIUM, city of, its situation, &c. 614, *note.* Description of, with its present inhabitants, *ib.*

JEHOAHAZ succeeds his father *Jehu* in the kingdom of *Israel*, 255. Is greatly oppressed by *Hazaell*, king of *Syria*, *ib.* Dies, and is succeeded by his son *Joash*, *ib.*

JEHOAHAZ succeeds his father *Josiah* in the kingdom of *Judah*, 284. Is put in chains by *Pharaoh-Necho*, and sent prisoner to *Egypt*, where he spends the remainder of his days in misery and disgrace, *ib.*

JEHOASH, king of *Judah*, is concealed for six years in the temple from the fury of *Athaliah*, the wife of king *Jehoram*, 255. Is at length settled on the throne by his uncle *Jehoiada*, the high-priest, *ib.* Is a good prince during the life of *Jehoiada*, but after his death falls into idolatry, 256. Orders the prophet *Zachariah*, son to *Jehoiada*, to be put to death, 257. Is greatly distressed by *Hazaell*, king of *Syria*, *ib.* Is confined to his bed, and assassinated by two of his domestics, *ib.* Is denied royal interment, *ib.*

JEHOIADA, the high-priest, keeps *Jehoash*, the son of *Athaliah*, concealed for six years in an apartment of the temple, 255. Sets the crown on his head, and proclaims him king of *Judah*, *ib.* Orders *Athaliah*, who had usurped the government, to be put to death, *ib.* Dies, and is buried in the royal sepulchres, 256.

JEHOIACHIN succeeds his father in the kingdom of *Judah*, 286. But in a few months is taken prisoner by *Nebuchadnezzar*, and carried captive to *Babylon*, 287. Is

released, however, and kindly treated by *Evil-Merodach*, successor to *Nebuchadnezzar*, but finishes his life at *Babylon*, *ib. note.*

JEHOIAKIM is made king of *Judah* instead of his brother *Jehoahaz*, taken prisoner by *Pharaoh-Necho*, and sent into *Egypt*, 284. Proves a very wicked prince, and is severely reprimanded for it by the prophet *Jeremiah*, *ib.* Is likewise rebuked by the prophet *Urijah*, whom he puts to death, and afterwards treats his remains with the greatest indignity, 288. Is invaded by *Nebuchadnezzar*, and carried captive to *Babylon*, *ib.* Is restored again to his throne, under certain restrictions, *ib.* Rebels, and is again invaded by *Nebuchadnezzar*, 286. Is slain before *Jerusalem*, and his dead body thrown into the highway, without the decency of interment, *ib.*

JEHORAM, king of *Judah*, succeeds his father *Jehoshaphat*, 240. Murders all his brothers, and several of the principal people of *Israel*, *ib.* Receives a very severe letter from the prophet *Elijah*, *ib.* Several people shake off their allegiance, and refuse to acknowledge him as their sovereign, *ib.* Dies in a miserable condition, and unlamented by his subjects, 241.

JEHORAM, king of *Israel*, succeeds his brother *Ahaziah*, 245. Is joined by *Jehoshaphat* king of *Judah*, against *Metha* king of *Moab*, 246. Defeats and besieges him in his royal city, *ib.* Is inclined to put *Benhadad*'s men to the sword, but is dissuaded therefrom by the prophet *Elisha*, 250. Vows to be revenged on *Elisha*, supposing him to be the occasion of the dreadful famine in *Samaria*, but is restrained therefrom, and by what means, *ib.* Receives a dangerous wound in the siege of *Ramoth-Gilead*, 252. Is conspired against by *Jehu*, and slain with an arrow, 253.

JEHOSHAPHAT, succeeds his father *Asa* in the kingdom of *Judah*, 231. Begins his reign with making a thorough reformation in religion, 232. Is beloved by his subjects, and revered by his enemies, *ib.* Marries his son *Jehoram* to *Athaliah*, the daughter of *Ahab* king of *Israel*, which displeases God, and involveth both him and his family in great trouble, *ib.* Goes with *Ahab* against *Benhadad* king of the *Syrians*, 238. Returns to *Jerusalem*, but is met on the way by the prophet *Jehu*, who severely reproves him for having assisted *Ahab*, 239. His pious admonition to the judges of the principal places in his dominions, *ib.* His prayer, accounted one of the most excellent in sacred writ, *ib. note.* Marches against the *Moabites* and *Ammonites*, but is prevented from engaging them by their being all providentially put to death, 240. Sustains a great loss by joining *Ahaziah* king of *Israel*, in fitting out a large fleet of ships, which are all dashed to pieces, *ib.* His death and burial, *ib.*

JEHU, the grandson of *Nimshi*, is anointed king of *Israel*, 252. Kills his master *Jehoram* with an arrow, 253. Orders *Jezebel*, mother in-law to *Jehoram*, to be thrown out of her window, *ib.* Extirpates the whole race of his predecessor *Ahab*, *ib.* Puts to death forty-two people, the relations of *Ahaziah*, late king of *Judah*, 254. Shows great civility to *Jonadab* the son of *Rahab*, *ib.* Destroys the temple of *Baal*, and puts all the priests belonging to it to the sword, *ib.* Is invaded by *Hazaell*, king of *Syria*, *ib.* Dies, and is buried in *Samaria*, *ib.*

JEPTHAAH is made choice of to be the deliverer of the *Israelites*, 131. Is chosen general of the *Gidealistish* army, 132. His rash vow, *ib.* Is successful abroad, but meets with great uneasiness at home, *ib.* Endeavours to pacify the *Ephraimites*, but to no purpose, 133. Marches against them with his army, conquers them, kills great numbers, and puts the rest to flight, *ib.* Spends the remainder of his days in peace, *ib.* His death, *b.* Whether he really sacrificed his daughter or not, *ib. note.*

JEREMIAH the prophet is greatly afflicted at the death of *Josiah*, king of *Judah*, and writes a song of lamentation on the occasion, 283. Denounces God's judgments against *Jehoiakim* and his family, 284. Upbraids the people of *Jerusalem* with their disobedience, and prophesies their captivity, 285. Employs *Baruch*, his amanuensis, to take a copy of his prophecies, and read them to the people, 286. Is obliged to conceal himself on the occasion, *ib.* Admonishes *Zedekiah* for his wickedness, 287. Puts bonds and yokes about his neck, in token of the Divine vengeance threatened to *Judah* and the other nations, *ib.* Advises *Hezekiah* to live in obedience to the king of *Babylon*, 288. Sends a letter to the captive Jews at *Babylon*, for which he is grossly abused and maltreated, *ib.* Prophecies the Divine judgments that would be executed on *Chaldea* and *Babylon*, *ib.* Prophecies the destruction of *Jerusalem*, for which he is seized, severely beat, and then committed to prison, 294. Is removed

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moved from the common jail to a most loathsome dungeon where he must have perished had it not been for Ebed-Melech, one of the king's eunuchs, at whose instigation he was returned to his former place of confinement, ib. After the city and temple are plundered, is preserved by Nebuchadnezzar's orders, and treated with great respect, 295. Is forcibly taken into Egypt, 299. Remonstrates against the idolatry of the people and denounces the Divine vengeance against them, ib. The manner of his death, ib. *note.*

JERICHO, siege of by Joshua described, 109. Is taken and burnt, ib.

JEREBOAM son of Nabat is made overseer of Solomon's building, &c. 224. Is told by Ahijah the prophet that he shall succeed Solomon in ten tribes out of the twelve, ib. They accordingly revolt, and espouse his interest against Rehoboam, 226. Enlarges Shechem and makes it a royal city, ib. Sets up two golden calves, one at Dan and the other at Bethel, ib. Takes upon him the character of high-priest, 227. Is reproved by a prophet from Jerusalem, ib. The purport of the prophecy, ib. Is so incensed thereat, that he stretches out his hand, and orders the prophet to be seized, ib. His hand is instantly withered, but, at his earnest solicitation, is restored by the prophet, ib. Sends his queen in disguise to the prophet Ahijah to consult him relative to his son Abijah, who had fallen sick, 228. Uses every means in his power to establish idolatry, ib. Is defeated by Abijam king of Judah, and never after able to make any opposition, 229. His death, 231.

JEREBOAM II. succeeds his father Joash in the kingdom of Israel, 259. Is greatly assisted in the beginning of his reign, by the prophet Jonah, ib. Recovers a large territory which had been taken from his predecessors, ib. Dies with great honour and renown, but leaves the government in such confusion that there was an inter-regnum for twenty-two years, ib.

JERUSALEM, the names it went by before it was reduced by David, 171, *note.* Description of it as it stood at the time Solomon built the temple, 213. Its present state, 217. The previous signs of its destruction, 670. Siege of it by Titus, 684. Dreadful famine in, 685. Is reduced, the greater part burnt, and the rest levelled with the ground, 686.

JESUS, his name determined by a particular appointment from heaven, 497. Is born at an inn in Bethlehem, and laid in a manger, ib. His birth is made known to some poor shepherds on the plains of Bethlehem, ib. The triumphant doxology of a whole choir of angels thereupon, ib. Is visited and adored by the poor shepherds, ib. Is circumcised on the eighth day after his birth, ib. Is carried soon after to Jerusalem, by his mother and Joseph, and presented to the Lord in the temple, ib. His manifestation to old Simeon and Anna, by whom, in an holy extacy he is publicly declared to be the true Messiah, 498. As also to three wise men of the East, ib. Is attempted to be murdered by Herod, and why, ib. Is thereupon carried into Egypt, where he remains till the death of Herod, 499. Goes up at twelve years of age, with his parents to Jerusalem, to celebrate the feast of the Passover, 500. Stays behind them, and their concern thereupon, ib. Is found soon after disputing with the doctors in one of the rooms of the temple, ib. Is blamed by his mother for putting her into a fright, and his excuse thereupon, ib. Returns with his parents to Nazareth, and lives in all dutiful subjection under them, 501. Follows the profession of a carpenter, and, though in favour with God and Man, lives in a very obscure manner, ib. Removes from Nazareth, and goes to Bethabara in Judea, where he is baptized by John in the river Jordan, ib. The extraordinary circumstance that attended that solemnity, 502. Retires into the wilderness of Judea, where he fasts in a miraculous manner, for forty days and forty nights, ib. Is tempted by the devil, and the nature of the temptation, ib. Exerts his Divine power, and subdues the Devil, ib. Is comforted by angels after his conquest, ib. Makes choice of several persons, and who, to be his disciples, 503. His first miracle of turning water into wine at Cana in Galilee, 504. Goes from Cana to Capernaum, and from thence to Jerusalem to celebrate the feast of the Passover, Reforms the public abuse and profanation of the temple, and in what manner, ib. His dispute with the Jews thereupon, ib. Works many miracles soon after and discourses with Nicodemus concerning re-generation, &c. 505. Retires into the remote parts of Judea, and makes proselytes wherever he goes, 506. Makes his disciples baptize them, and why, ib. His removal into Galilee, and for what, ib. Is invited into Samaria, and received with great civility by the inhabitants, the greater

part of whom embrace his doctrine, 507. Returns to Cana, where he is received with the most distinguished respect by the people, ib. Cures a nobleman's son at a distance, and converts both him and his family, ib. Goes to Nazareth, and there preaches to the people in the synagogue, who are so incensed that they hurry him to the brow of a hill in order to put him to death, but by a miraculous power he is drawn from their fury, ib. Removes to Capernaum, and there takes up his residence, ib. The wonderful draft of fishes caught there by his orders, 508. Invites Peter, James and John to become his disciples, ib. Cures a person possessed of an unclean spirit, ib. Goes to Peter's house, and restores his wife's mother, who was dangerously ill, to perfect health, ib. Relieves many distressed people who had assembled about Peter's house from their respective infirmities, ib. Leaves Capernaum, and goes into different parts of Galilee, ib. Cures a person of a leprosy with a single touch, ib. Returns to Capernaum, where he cures a paralytic, ib. Gives him an absolution from his sins, 509. Is censured for it by the Scribes and Pharisees, ib. His reproof, and their conviction thereupon, ib. Calls Matthew, a publican, from the receipt of custom, who immediately forsakes his employment and follows him, ib. Is censured, and by whom, for keeping company with publicans, ib. His arguments in support of his conduct, ib. Vindicates his disciples for not observing fasts, ib. Cures a paralytic at the pool of Bethesda on the sabbath-day, 510. Is seized by the Scribes and Pharisees, who considering him as an open profaner of the sabbath, carry him before the Sanhedrim with a design of taking away his life, 511. His defence before the council, ib. Is taken thereupon not only to be a sabbath-breaker, but a blasphemer, ib. Vindicates his disciples, who are charged with pulling some ears of corn in the fields, and eating them on the sabbath-day, ib. And himself for curing a man with a withered hand on the same day, 512. Is forced, through the malice of the Pharisees and Herodians, who fought his life, to withdraw to the sea-side, ib. Cures all the sick and possessed that are brought to him, ib. Retires to a solitary mountain, where he makes an election of twelve persons to be his apostles, ib. Their respective names, ib. His famous sermon on the mount, 513. Goes to Capernaum, and heals the servant of a Roman centurion, 515. Raises to life a widow's son at Nain, 516. Is sent to by John the Baptist, and on what account, ib. His answer, ib. His discourse to the people concerning St. John, and his encomium of him, 517. Denounces a judgment on the people of several cities who rejected his doctrine, ib. His discourse with Simon a Pharisee, and on what occasion, 518. His parable of two debtors, ib. Absolves a woman from her sins, and on what occasion, ib. Cures a demoniac at Capernaum, whereupon the Pharisees blaspheme, and for which he sharply rebukes them, 519. Reproves the Scribes and Pharisees for demanding a sign, ib. Shews who are true relations, ib. Instructs the multitude in parables, ib. Allays the storm at sea, 520. Cures two demoniacs at Gadara, ib. Returns to Capernaum, and cures a woman who had been afflicted with a bloody flux for twelve years, ib. Restores the daughter of Jairus to life, 521. Cures two blind men and one dumb demoniac, ib. Goes again to Nazareth, and preaches in the synagogue, but being ill treated by the people, after finishing his discourse, leaves the city, ib. Sends out the apostles, and gives them their commission, ib. On their return he retires with them to a desert near Bethsaida, 523. Feeds a great multitude of people with only five loaves and two fishes, 524. Walks upon the surface of the sea, ib. Saves Peter as he was sinking into the sea, and walks with him to the vessel, ib. Discourses to the people whom he had fed concerning spiritual blessings, 525. Vindicates the practice of eating with unwashed hands, ib. Cures the Syro-Phoenician's daughter, 526. Cures a deaf and dumb man, ib. Heals all sick persons that are brought to him, and once more feeds a great multitude with a very small quantity of provisions, ib. Upbraids the Pharisees and Scribes, and for what, ib. Cures a blind man at Bethsaida, ib. Makes trial of his apostle's faith, 527. Gives them strict charge not to tell any one that he was the Messiah, and why, ib. Lets them into the knowledge of his future sufferings, and explains to them the nature of his kingdom, ib. Takes Peter, James and John to the top of a mountain, and there shews them his transfiguration, ib. Charges them, on their descent, not to tell any man what strange things they had seen, till after his resurrection, 528. Cures one that was a lunatic, and possessed, after his apostles had exerted their power in vain, 529. Foretells his death to his disciples, and recommends to them humility and forgiveness of injuries, ib. Pays the collectors at Capernaum the tribute-money for the use of the temple, and obtains the money for that purpose by a most astonishing miracle, 530. Meets with uncivil treatment at Samaria, in his way to Jerusalem,

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Jerusalem, 531. The indignity, how far resented by James and John, ib. Refuses to destroy Samaria at their request, ib. On the contrary, heals ten leprous persons there, ib. Sends out seventy of his disciples to the several places he proposes to visit, ib. Arrives at Jerusalem, and preaches openly in the temple, ib. Is ordered by the Sanhedrim to be apprehended, but those orders are not executed, and why, 532. Acquits a woman brought before him for having committed adultery, and why, 533. Preaches to the people the mysteries of Christianity, ib. Promises eternal life to his disciples, 534. States the true character of a neighbour, which he displays in the beautiful parable of the Samaritan, ib. In his way to Galilee stops at a village called Bethany, where he is joyfully received by two sisters named Martha and Mary, but prefers the conduct of the latter, 535. Teaches and encourages his disciples to pray, ib. Inveighs against the Scribes and Pharisees, ib. Refuses to arbitrate between two contending brothers, and why, ib. Preaches against covetousness, and exhorts the people to watchfulness, a preparation for death and judgment, and for a timely repentance, 536. Shews the goodness of God towards the Jews in the parable of the fig-tree, ib. Preaches every day in one of the Jewish synagogues, 537. Cures a crooked woman, and confutes the ruler of the synagogue, who was envious, and displeased on that account, ib. Cures a man that was born blind, and the altercations consequent thereupon, ib. Shews the Pharisees to be false guides, and himself the true one, 539. Is in danger of being stoned, and for what, 540. Miraculously escapes their resentment, ib. Shews the difficulty of attaining salvation, and the wretchedness of the Jews in rejecting it, ib. Denounces the heavy judgment that would befall Jerusalem, 541. Cures a man afflicted with the dropsy on the sabbath-day, and justifies the action, ib. Recommends humility and charity to the poor, ib. Shews the different success of the Gospel, and the rejection of it by the Jews, which he represents by way of parable, 542. Tells the people what they are to expect if they become his disciples, ib. Vindicates his own conduct in sometimes conversing with sinners, ib. His beautiful parable of the prodigal son on that occasion, ib. Shews the manner in which we are to employ our riches, and the miserable consequence of uncharitableness, which he displays in the parable of the artful steward, 543. His parable of the rich man and the beggar, ib. Points out the sacredness of marriage, and states the case of divorces, 544. Reminds his disciples of several duties, more especially that of humility, which he displays in the parable of the Pharisee and Publican, ib. Discourses with the Pharisees about the kingdom of heaven, 545. Cautions his disciples not to be deluded by false Christs and false prophets, ib. His parable of the unjust judge, ib. Leaves Galilee, and crossing the river Jordan enters Perea, where he cures great numbers of people afflicted with various disorders, 546. Kindly receives the children brought to him to partake of his Divine benediction, ib. Shews to the people the great danger of riches, and the rewards of a faithful adherence to him and his religion, which he displays under the parable of labourers in a vineyard, ib. Is applied to by Martha and Mary in behalf of their brother Lazarus, who is sick, upon which he leaves Perea, and goes to Bethany, 548. On the way corrects his apostles mistakes, and foretells his approaching sufferings, ib. Restores Bartimeus, a blind man, to sight, and dines with Zacchaeus, a publican, at whose house he delivers the parable of the servants intrusted with their lord's money, 549. Arrives at Bethany, and raises Lazarus from the dead, to the great astonishment of the spectators, 550. The news of this miracle reaching Jerusalem, the Sanhedrim form the resolution of having him put to death, upon which he retires, for a short time, to Ephraim, 551. Leaves Ephraim, and proceeds towards Jerusalem, in order to celebrate the feast of the Passover, ib. Sups at Bethany with Lazarus, where Mary anoints his feet with spikenard, and wipes them with the hair of her head, 552. On Judas's repining thereat, he vindicates her conduct, ib. Makes his public entry into Jerusalem, amidst the universal acclamations of the people, 552. On his arrival in the city, he goes immediately into the temple, and finds the court of the Gentiles most shamefully profaned, 553. Makes an immediate reformation, by driving out all the buyers and sellers, ib. Cures many people of their respective infirmities, ib. Acquaints his disciples with his approaching death, ib. Is, for a moment, shocked at the horrors of it, but, upon recollection, testifies his resignation to the Divine will, ib. Goes to Bethany, on his return from which he denounces judgment on a figtree, 554. Teaches all day in the temple, and argues with the chief priest and scribes there, 555. Reproves their hypocrisy in the parable of the sons commanded to work in their father's vineyard, ib. His parable of the householder, ib. And

that of the marriage-feast, 556. Answers the captious questions of the Herodians and Pharisees concerning the payment of tribute to Cæsar, 557. As also those of the Sadducees concerning the resurrection, ib. And those of the Pharisees concerning the great commandment in the law, 558. Exhorts his apostles to have faith in God, fervency in prayer, and a forgiving temper, 559. Exposes the vices of the Scribes and Pharisees, ib. Denounces a judgment on them for their hypocrisy, 560. Bewails the fate of Jerusalem, 561. Commends a poor widow's charity, ib. Foretells the destruction of Jerusalem and the temple, ib. Retires to the Mount of Olives, and there, at the request of his disciples, informs them of the signs that should precede the destruction of the city, 562. Cautions his disciples against being deluded by false prophets, 563. Exhorts them to watchfulness and prayer, ib. Delivers to them his parable of the ten virgins, 564. As also that of the talents delivered to the faithful and slothful servants, ib. Describes the manner of his coming to the last and general judgment, 565. Goes to Bethany, and sups with Simon the leper, 566. Mary's testimony of her love and respect for him, how expressed, ib. Reproves his disciples for having blamed Mary for her conduct, ib. Sups at the house of Martha, and condescends to wash his disciples feet, ib. Explains to them the meaning of so doing, ib. Foretells them of his being betrayed, and by whom, 567. Revives them with the promises of a better life, and the gifts of the Holy Ghost after his decease, ib. Eats the passover, and tells his disciples who should betray him, ib. Institutes the sacramental supper, 568. Reproves his apostles for their ambitious thoughts, ib. Foretells the apostacy of Peter, and his future cowardice, 569. Comforts them all under the thoughts of his leaving them, ib. Finishes the passover, sings an hymn, and retires with his disciples to the Mount of Olives, ib. Again forewarns Peter of his apostacy, ib. Instructs his apostles for the last time, by delivering to them the parable of the choice vine and careful husbandman, ib. Prays for himself, his apostles, and all succeeding Christians, 572. Retires into the garden of Gethsemane, 574. His prayer and agony there, ib. Is comforted by an angel, ib. Is betrayed by Judas by a sign, and what, ib. Gives a remarkable instance of his Divine power, ib. Is apprehended, 575. Cures Malchus, one of the high-priest's servants, whose ear Peter had cut off, ib. Is deserted by his apostles, ib. Is taken first before Annas, and afterwards before Caiaphas and the Sanhedrim, 576. Is strictly examined, and grossly insulted, ib. His modest reply thereupon, ib. Declares himself, in direct terms, to be the Messiah, the Son of God, ib. Is charged as a blasphemer, and pronounced guilty of death, 577. 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Q

Mr. John Quakley, Radcliffe

R

Mr. John Rutter, Bow Church-yard
 — S. Richardson, at the Academy, Cheshunt
 — G. Raincock, Ditto

Mr. J. Raincock, at the Academy, Cheshunt
 — Joseph Rose, Fleet-street
 — Henry Ruzz, Sunbury
 — John Rose, Eye
 — Rose, Fuston-street
 — Daniel Ritson, Greenwich
 — Edward Rubery, Clerkenwell
 — Robinson, West-harding-street
 — Joshua Richards, sen. Woölwich
 — Samuel Ray, Petty France
 — William Russell, Bennet-street

Mrs. Mary Susannah Randell
 Miss Rogers, Hermitage-bridge

S

Mr. J. Swindin, Balsover-street
 — William Sandford, Exeter-street
 — Richard Sanders, Bromley
 — James Scott, St. Dunstan's-hill
 — Francis Symewell, Hoxton
 — Henry Summers
 — William Sanders, Shepperton
 — Sparrow, Isleworth
 — William Sandford, Exeter
 — Henry Summons, Holywell-row
 — John Scurrier, St. George's, Hanover-sq.
 — Sibley, Princes-street, St. Ann's
 — Sloper, Red-cross-street
 — John Sarsons, Rupert-street
 — Stuart, Catherine-street
 — William Streadwick, Deptford
 — Edward Sheggs, Little Britain
 — Peter Scammon, London
 — Edward Skeggs, Little Britain

Mrs. Stock, Greenwich
 — Anne Sanders, Bromley

T

Mr. Thomas Torin, Walworth
 — Towers, South Lambeth
 — Trufit, Rotherhithe
 — Francis Timewell
 — John Thomas, Chatham
 — Joseph Tillcock, Bethnall-green
 — Triquet, Craven-street
 — Tyler, Clerkenwell Green
 — Timson, St. Mary-hill
 — Theobald, Great Gransden

Miss Anne Tate, Fendon

5 DE 60

The Reverend
of Ely
Prebendary

U

Mr. Joshua Van Oven, Gunn-square
 — Isaac Vendome, New Cock-lane
 — John Vallance, Holbourn

Mrs. Elizabeth Vallance
 Miss Ann Vendome

W

Sir Booth Williams, Bart. Ham Common,
Surry
 Mr. George Webster, Princes-street
 — T. Willoughby, Albemarle-street
 — Luke Wells, Woölwich
 — Windsor, Lewisham
 — Ware, Silver-Street, Golden-square
 — William Webster, Kingsland-road
 — Thomas West, Narrow Wall, Lambeth
 — Thomas Walton, Greenhill's-rents
 — Richard Webb, Wych-street
 — Thomas West, Lambeth
 — Thomas Winbust, Newington
 — Wardsworth, Angel-street
 — West, Newgate-market
 — Watts, Little St. Andrew's-street
 — Daniel Ward, Shadwell
 — Thomas Walker, Red Cross-square
 — C. Ward, Bithopsgate-street
 — H. S. Westmaco, Statuary
 — Francis Weguelin, South Lambeth
 — Robert West, Pearl-street
 — Welch, Virginia-street
 — Wright, St. George's-road
 — Woolley, Barnaby-street

Mrs. Willoughby, Albemarle-street
 Miss Elizabeth Wilson

Y

Mr. William Yates, Academy, Cheshunt
 — Yates, Carnaby-street

Miss Henrietta Yates
 Mrs. Yates, York

Notwithstanding the Publisher gave two printed Notices for the Subscribers to send in their Names, and delayed the Publication of the last Number some Weeks, in order to give those who live at a great Distance the Opportunity of having their Names appear in this List, he has not been able to procure the Names of near one half of the numerous Subscribers. He hopes, therefore, that those whose Names are omitted will not be offended; and begs that he may not be blamed if any printed in this List are found wrong spelt, as he has taken great Care to have them all printed literally as they were delivered by the News-men, &c.